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wider political world he was against the forward policy in India just as he was against the Boer War. For him, as a Liberal of the old school, the times grew more and more out of joint. Shortly before his death, viewing the New Imperialism and the New Socialism, he said, "There is nothing for the isolated thinker to do but to sit by and wonder what will come next."

GEORGE M. WRONG.

#### BOOKS OF AMERICAN HISTORY

*The Philippine Islands, 1493-1898.* Edited by EMMA HELEN BLAIR and JAMES A. ROBERTSON. Vol. XXVIII., 1637-1638. Vol. XXX., 1640. Vol. XXXI., 1640. Vol. XXXII., 1640. Vol. XXXIII., 1519-1522. Vol. XXXIV., 1519-1522, 1280-1605. Vol. XXXV., 1629-1649. Vol. XXXVI., 1649-1666. Vol. XXXVII., 1669-1676. Vol. XXXVIII., 1674-1683. (Cleveland: The Arthur H. Clark Company. 1905-1906. Pp. 370, 323, 301, 299, 367, 453, 325, 308, 307, 287.)

THIS large undertaking, despite the lack of appreciation with which it has met, goes forward with great promptness on the publisher's part and with much faithfulness of effort on the part of the diligent editors. Of the twelve volumes issued during 1905, four are here before us for review, in which matters ecclesiastico-historical dominate, while the volumes XXXIII. to XXXVIII., issued during the first half of 1906, are more general in character.

The "ecclesiastical appendix" occupies nearly all of volume XXVIII., while the Dominican history of Friar Diego Aduarte takes up two-thirds of volume XXX. and the entire two succeeding volumes. The appendix in question is a very useful compilation and translation of extracts from published works, from Colin's *Labor Evangélica* (Madrid, 1663), which goes back to the earliest missionary days, down to the Jesuit father Algaé's survey of the state of church and religion in the Philippines at the collapse of Spanish rule. The Jesuit Delgado and the Franciscan father San Antonio show very well the state of the Philippine church in the first half of the eighteenth century, after the most active missionary work was over. The best selections of all are the general discussions of matters religious and ecclesiastical in the Philippines by the French traveller Le Gentil (*Voyages dans les Mers des Indes*, Paris, 1781), the German traveller Jagor (*Reisen in den Philippinen*, Berlin, 1873; in the Philippines in 1859), and the Spanish official Sinibaldo de Mas (*Informe sobre el Estado de las Islas Filipinas en 1841* (Madrid, 1843). The statistical tables of the church (on population, parishes, etc.), taken from the Bazeta and Bravo *Diccionario* (Madrid, 1850) and a recent history of Philippine Recollects (Manila, 1879), fill a place,—but the narrative passages from the latter are not altogether reliable. Besides prefixing

to the appendix a little compilation of royal decrees regarding the regular clergy in the Philippines, the editors have chosen and displayed this material very well, giving us information particularly on these points: growth of Philippine population, also development of particular regions, indicated by the spread of parishes, the ecclesiastical censuses, etc.; upon the contests between regular and secular clergy, with evidence that there were proportionately more seculars in early years than later, and the hold of the friars upon Philippine parishes grew stronger quite steadily till the last half-century; upon the friars' attitude toward the Filipinos, and *vice versa*; upon the government's support of the church, the property of the religious orders, and the Philippine educational and charitable institutions. Of course, the appendix is not a complete survey of any one of these matters, which figure in every period of Philippine history; but a good deal of related matter is here brought together in convenient form for consultation.

Friar Aduarte's Dominican chronicles (Manila, 1640), though much less verbose, tedious and unproductive of vital information than most of the chronicles dignified by the title of "Philippine histories", are not worth three volumes' space. They have been synopsized very considerably in translation, with omission of much matter regarding Dominican missionaries in China and Japan not pertinent to this series. One could still eliminate the major portion of the work, and lose nothing that is really valuable to the historical student, as are the chapters and passages giving information on the early discussions over secularization, on Philippine population just after the conquest, and on the missions among the wild peoples in Pangasinan, Zambales and the Cagayan valley. The few readers who like to follow the old chroniclers for their very prolixity, their tales of miracles wrought in behalf of the faith, etc., may best be sent to the original texts with their quaint old Spanish that often defies rendition. The historical student has little need for accounts of Philippine chapter-sessions, or biographies of worthy missionaries long since dead; and he will begrudge the space given to this sort of thing. Not very much of historical value is to be gleaned from the 125 pages of Dominican, Franciscan and Recollect chronicles in volume XXXV., the latter continued in volume XXXVI., while volume XXXVII. is more than two-thirds made up of Dominican and Augustinian chronicles of very scant historical value, outside of Friar Diaz's account of the secularization controversy. Not so the sprightly, also well-directed, observations and information given by the Dominican traveller, Father Navarrete (*Tratados Históricos*, Madrid, 1676), at the end of this volume and the beginning of volume XXXVIII. The separate documents upon the question of secularization in the seventeenth century are very valuable, particularly the résumé in volume XXXVI.

Pigafetta's relation of the Magellan voyage, which has been published separately and is reviewed by itself, appears in this series also, occupying volumes XXXIII. and XXXIV. (in part). The latter

volume is enlarged to accommodate 25 documents of early Spanish-Philippine history (1565-1605) just obtained from the archives (nearly all from Seville). Of these, the royal instructions on slavery and other matters addressed to Governor Legaspi are the most notable. Place is made, too, for an extract from the Chinese geographer Chao-Yu-Kua (*ca.* 1280), a brief chapter describing Luzon (and vaguely the Bisayas) as the Chinese traders had come to know them in the voyages of their junks. This is the earliest (plain) reference to the Philippines yet brought to light in any writings. It shows the Filipinos of the thirteenth century weaving fabrics and gathering raw materials for trade, using silks and some iron implements and living in villages of some size (on the sea-coasts at least).

There is a brief account of Corcuera's 1638 campaign in Joló in volume XXVIII., and 100 pages in volume XXX. are occupied with the account of Philippine commerce up to 1640 that was given in Alvarez de Abreu's *Extracto Historial* (Madrid, 1736)—which summary of the early galleon-trade was gleaned mainly from documents of Grau y Monfalcon and is a well-nigh indispensable part of the literature of the subject. The chronology of seventeenth-century history in the Philippines is picked up again in volume XXXV. and in the remaining four volumes is carried forward, in a miscellaneous array of documents, from 1638 to 1683. The compilation of extracts from various early chroniclers regarding Philippine revolts of the seventeenth century, which fills half of volume XXXVIII., is well done and useful. The passages from Dampier's voyages bearing on the Philippine Islands, begun in this volume, are to be concluded in the next. We note, besides, only the extract from Sinibaldo de Mas on judicial conditions in 1842, appended to volume XXXVI. Despite the appendixes of this sort, covering in part the eighteenth and nineteenth centuries, one cannot but remark again, in connection with the comments made above as to the value of the friar-chronicles, that almost two-thirds of the volumes to be published in this series have been devoted to practically a single century of Spanish-Philippine history.

JAMES A. LEROY.

*The Development of Freedom of the Press in Massachusetts.* By CLYDE AUGUSTUS DUNIWAY, Associate Professor of History in Leland Stanford Junior University. [*Harvard Historical Studies*, Volume XII.] (New York and London: Longmans, Green and Company. 1906.)

THE subject discussed by Professor Duniway in this volume includes not only the history of the censorship or supervision of the publications of the Massachusetts press from its first establishment in 1638 down to the present time, but it also involves an examination of the restraints imposed in colonial days upon the importation and distribution of works